1:Nimuendajú E-5 (1941-1942) 1952
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announces his coming by the sound of his paddling, the strokes of which can be heard from afar. He then draws his canoe inshore but remains seated in it for about half an hour, without glancing at the house, while the host pays him not the slightest attention. Only later do visitor and host approach each other, the former bringing his baggage to the house, in which there is always enough room for him to be lodged without the slightest inconvenience to the inmates.

Formerly, the guest was accorded a type of martial reception, which Marcoy describes. When a visitor entered a house, all the men present seized their spears, pointing them toward the newcomer and pretending to bar the way. The guest, however, knowing the meaning of this procedure, pushed the weapons aside with his hands, entered, and seated himself in the first hammock. The owner of the house then asked: "Who art thou? Friend or enemy? Whence comest thou? What dost thou wish?" The answer was easily given, since the visitor had only come to trade and so forth. They say that in Peru this form of reception is still practiced.

The visit customarily lasts several days or even weeks, but does not grow burdensome to the host, since the guests bring all they need with which to provide their own food by hunting or fishing. More often than not, the owner of the house shares his meals with the visitors, who do likewise with the host's family.

Festivals

Gatherings by special invitation to selected individuals have much more social and economic importance than personal visits have, whether these guests are invited to participate in collective tasks of major importance—clearing a plantation, preparing house thatch, making preparations for great feasts, such as the puberty feast—or to take part in one of the ceremonies of painting and name bestowal, hair plucking and perforation of ears and septum, haircutting, change of voice in youths, first menstruation, or some similar occasion. We have already noted (p. 13) that the thatch trimming of a new house is also carried out with festivities.

Labor festivals.—There is a large class of ceremonies for which the guests arrive in the morning, receive a meal and gourds of drink from the hosts, then all go out together to work. That night they drink, dance, and sing until the following day. These gatherings, which are entirely profane, are called *vayuri'* (uajurí, ajurí) or pë'ta. The first of these terms, vayuri', is an alteration of the Portuguese word for assistance, *ajuda*, which passed into the lingua geral to designate these gatherings for communal work without payment; the second, pë'ta, is the Portuguese word for party, *festa*, pronounced in the Tukuna manner. This suggests that the Tukuna did not have this institution before contact with the Neobrazilians, among whom it is in great vogue; but one must also consider the possibility that it was already known by the Tukuna, who only adopted the present form and the Portuguese terminology.

Rites of passage.—The rites of passage have, however, a religious basis and are great ceremonies; the generic designation is dyeü'. Sometimes more than three hundred persons are present at these, and the celebration with its concomitant drinking lasts for three days and three nights. The vayuri' as well as the dyeü', are above all drinking bouts, not banquets.

5: Bates N-5 (1848-1859) 1892
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however, that the idea of a spirit as a beneficent God or Creator had not entered the minds of these Indians. There is great similarity in all their ceremonies and mummeries, whether the object is a wedding, the celebration of the feast of fruits, the plucking of the hair from the heads of their children, or a holiday got up simply out of a love of dissipation. Some of the tribes on these occasions deck themselves with the bright-coloured feathers of parrots and macaws. The chief wears a head-dress or cap made by fixing the breast-feathers of the Toucan on a web of Bromelia twine, with erect tail plumes of macaws rising from the crown. The cinctures of the arms and legs are also then ornamented with bunches of feathers. Others wear masked dresses: these are long cloaks reaching below the knee, and made of the thick whitish-coloured inner bark of a tree, the fibres of which are interlaced in so regular a manner, that the material looks like artificial cloth. The cloak covers the head; two holes are cut out for the eyes, a large round piece of the cloth stretched on a rim of flexible wood is stitched on each side to represent ears, and the features are painted in exaggerated style with yellow, red, and black streaks. The dresses are sewn into the proper shapes with thread made of the inner bark of the Uaissíma tree. Sometimes grotesque head-dresses, representing monkeys' busts or heads of other animals, made by stretching cloth or skin over a basket-work frame, are worn at these holidays. The biggest and ugliest mask represents the Jurupari. In these festival habiliments the Tucúnas go through their monotonous see-saw and stamping dances, accompanied by singing and drumming, and keep up the sport often for three or four days and nights in succession, drinking enormous quantities of caysúma, smoking tobacco, and snuffing paricá powder.

I could not learn that there was any deep symbolical meaning in these masked dances, or that they commemorated any past event in the history of the tribe. Some of them seem vaguely intended as a propitiation of the Jurupari, but the masker who represents the demon sometimes gets drunk along with the rest, and is not treated with any reverence. From all I could make out, these Indians preserve no memory of events going beyond the times of their fathers or grandfathers. Almost every joyful event is made the occasion of a festival: weddings amongst the rest. A young man who wishes to wed a Tucúna girl has to demand her hand of her parents, who arrange the rest of the affair, and fix a day for the marriage ceremony. A wedding which took place in the Christmas week whilst I was at St. Paulo, was kept up with great spirit for three or four days, flagging during the heats of mid-day, but renewing itself with increased vigour every evening. During the whole time the bride, decked out with feather ornaments, was under the charge of the older squaws, whose business seemed to be sedulously to keep the bridegroom at a safe distance until the end of the dreary period of dancing and boosing. The Tucúnas have the singular custom, in common with the Collínas and Mauhés, of treating their young girls, on their showing the first signs of womanhood, as if they had committed some crime. They are sent up to the girao under the smoky and filthy roof, and kept there on very meagre diet, sometimes for a whole month. I heard of one poor girl dying under this treatment.